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Chantepie de la Saussaye's *Religion of the Teutons*.

Of special value for freshness of treatment are Montgomery's lecture on the religion of the Hebrews, Edgerton's on the religion of the Veda, Kent's on Zoroastrianism, Hyde's on the Religion of the Greeks, and Newbold's on Early Christianity.

Edgerton's observations on page 121 are of prime importance for the understanding of the Rig-Veda. He points out that at every sacrifice there were three sacred fires, and that the fire-priests had appropriated to themselves an earlier soma-cult. The Rig-Veda is in general the hymn book for use at these three-fire ceremonies. It was "composed by the fire-soma-priests themselves, for their own use. . . . Not only do they reflect constantly the class interests and the class viewpoint of their priestly authors, but they devote themselves exclusively to this ultra-hieratic phase of religion. . . . The religion portrayed by the great mass of the hymns of the Rig-Veda is very far from being the religion of the Vedic Aryans." It will be apparent at a glance how the recognition of this fact places the features of the Vedic hymns in a new perspective, and antiquates much that has been written on the Vedic religion.

The lecture on the religion of Greece is the most comprehensive and symmetrical in treatment of any in the book. It is a clear and authoritative statement, admirable from every point of view. The lecture on early Christianity also deserves high praise. For many years Dr. Newbold has studied the patristic literature *con amore*, and one comes at every turn upon fresh and original observations which illuminate and delight, even when one is skeptical as to the date assigned to a document.¹

The great defect of the book is that it contains no treatment of the religions of China, Japan, and postbiblical Judaism. It is explained in the Preface that the work is entirely the product of the faculty of the University of Pennsylvania, and that the projectors of the course (which was, by the way, delivered at the university during the academic year 1916-17) did not go outside the faculty to secure a treatment of any religion. This is to be regretted, for, had it been done, the volume would have comprised an admirable treatment of the religions of the world.

The University of Pennsylvania should, however, be congratulated that its faculty contains authoritative specialists on so many of the important religions of the world.

BOOK NOTICES

The Pauline Idea of Faith in Its Relation to Jewish and Hellenistic Religion. By W. H. P. Hatch. Cambridge: Harvard University Press, 1917. Pp. 92.

This is a very painstaking examination of Paul's conception of faith studied in relation to similar ideas current in both his Jewish and his gentile environment. Hebrew and Jewish trust in Yahweh is described as essentially the

personal attitude of the pious man toward God, which is simply a feeling of confident trust devoid of all mysticism. This also is thought to have been the attitude of Jesus. Likewise for Paul faith included belief, trust, and loyalty, but it was also both the means of attaining to mystical fellowship with Christ and was "itself the mystical state in which the believer lives." This mystical note is regarded as a result of Paul's close contact with the gentile world.

¹ On p. 389 the typesetter was unequal to the Greek word *gnōsis*.

While his idea of faith developed out of trust in Yahweh, the fact that he was reared in the Hellenistic city of Tarsus and spent most of his life in the Graeco-Roman world imparted to his notion of faith a mystical character which trust in God had never had on Palestinian soil. But Pauline Christianity is not to be called an outright mystery religion. The religious life of the devotee in the mystery cult did not rest on faith; and while the initiate sought identification with the Deity, Paul merely aimed at control by Christ or by the Spirit. Not sacramental mysticism but faith alone is believed to have been the fundamental principle of Pauline Christianity.

Translations of Early Documents. By W. O. E. Oesterley and G. H. Box. London: Society for Promoting Christian Knowledge.

The Wisdom of Ben-Sira. By W. O. E. Oesterley. 1916. Pp. 148. 2s. 6d.

The Apocalypse of Baruch. By R. H. Charles. 1917. Pp. 96. **The Assumption of Moses.** By William John Ferrar. 1917. Pp. 42. 2s. 6d.

The Book of Enoch. By R. H. Charles. 1917. Pp. 154. 2s. 6d.

The Testaments of the Twelve Patriarchs. By R. H. Charles. 1917. Pp. 108. 2s. 6d.

The Book of Jubilees. By R. H. Charles. 1917. Pp. 224. 4s.

The Biblical Antiquities of Philo. By M. R. James. 1917. Pp. 280. 8s. 6d.

The Apocalypse of Abraham. By G. H. Box. 1918. Pp. 99. **The Ascension of Isaiah.** By R. H. Charles. 1917. Pp. 62. 4s.

Since the publication of the two massive volumes containing the Apocrypha and Pseudepigrapha of the Old Testament edited by R. H. Charles, a desire has frequently been expressed that such of these documents as are not contained in ordinary editions of the Old Testament Apocrypha might be made available for the public in handier and less expensive form. The present series aims to meet just this need. As stated by the editors its primary object is to furnish students with short, cheap, and handy textbooks which will facilitate the study of these documents in class, or make them easily accessible to the general reader who may be interested in the subjects with which they deal. Each document is furnished with a brief explanatory introduction and such short interpretative notes as are deemed absolutely necessary for a correct reading of the text. The introductions and notes are more elaborate on the Apocalypse of Abraham and the biblical Antiquities of Philo, both of which now appear for the first time in English translation. In most of the volumes

the reader is assisted in his perusal of these difficult books by analytical summaries or chapter headings inserted at the beginning of each main division of the text.

James's edition of the *Biblical Antiquities* of Philo is in many respects the most important book of the series. This document, heretofore almost unknown even among students of Jewish literature, is subjected to a fairly thorough examination. The date of its composition is placed in the closing years of the first century A.D. The real author is unknown. In the opinion of the editor Philo's name has been attached to the book merely because of the accidental fact that the text was transmitted in company with genuine Philonic writings. The work has survived in Latin only, which is a translation from the Greek, but the original language is believed to have been Hebrew. In content the book is an epitome of Hebrew history from Adam to the defeat of Saul, but James conjectures that originally it ended with the Babylonian captivity. The purpose of the author seems to have been to interest rather than to instruct, and to encourage the Jews in their fidelity to God during the trying years following the fall of Jerusalem in 70 A.D. An early end of the world is expected, when God himself will accomplish salvation for his people. Speaking of the genetic relationships of this document the translator says, "My general conclusion is that Philo is a product of the circle from which both Baruch and Fourth Esdras emanated, and it seems to me clear that the writer of Baruch at least was acquainted with Philo."

The Book of Revelation Not a Mystery. By David Keppel. New York: Methodist Book Concern, 1918. Pp. 76. \$0.50.

The writer of this booklet tries to elucidate the mysteries of the Book of Revelation by assuming that it was written chiefly to describe events connected with the fall of Jerusalem in 70 A.D. With this key in hand the mysterious symbols of the book are discovered to be specific references to historical incidents describing the sufferings of Christians at the hands of the Jews and the doom that was to overtake the Holy City for its rejection of Christ. This explanation of Revelation, frequently put forward in the past, is here succinctly stated, but it lacks adequate historical substantiation.

The Handbook of Eschatology. By W. R. Goff. Blairsville, Pa.: Keystone Publishing House, 1917. Pp. 99. \$0.25.

This pamphlet is written to offset a literal premillennarianism. The author revives the theory that the second coming of Christ occurred about the year 70 A.D. The downfall of the